

# “A comparative study to identify the impact of Fakir Lalon Shah’s ideology in modern vision management concept of the organisation”

**Mr. Supratim Chowdhury. AMT.**

(MBA, PGDRM, DIP-HRA, CMT, C-QFS, CBT, REBT)

*HR and Management Professional, Researcher, Author, Social & HRs Activist, & Mentor*

Accredited Management Teacher - AIMA- New Delhi

HOD Dept of HRD, KMRIPL & Visiting Faculty IIMS, Kolkata

Secretary & Founder UKBFWS, Kolkata

## CONNECT

Mail: [supratimbubun@gmail.com](mailto:supratimbubun@gmail.com)

Website: [www.supratimchowdhury.wixsite.com](http://www.supratimchowdhury.wixsite.com)

Call: + 91 9874441189, +91 9230021092

**Abstract:** Be it an organisational or individual, when vision (Goal) is set without the “SMART” concept there is every possible deviation in strategy formulation and execution of planned activities to achieve such vision. Deprived of an accurate vision neither an organisation nor an individual can function optimally and thus peace and harmony are jeopardized and disrupted.

This research tries to portray and establish the resemblances of the organisational value-based vision adapting concept in reference to the expression of ideology in lyrics of songs composed by Fakir Lalon Shah who happened to be one of the great Baul (Baul Sufi) Saint and social reformist of the 18th Century. His songs rebelled about having a divine Vision (Goal) in an individual and the rationality approaches to achieve it, thus creating a similarity among modern vision management concepts; ‘SMART Goal’ and ‘visionary leadership’. These concepts are most prominent today in establishing peace and serenity in the human mind to have peaceful, humanitarian sustainability and succession of any organisation and hence creating a positive impact on society at large.

A comparative study under the 'Descriptive Research' methodology is adopted for this study. Secondary data were used for comparative conceptual analysis to identify the impact of Fakir Lalon Shah's ideology in his composed songs with vision management concepts. Experts may have viewpoints that may differ from the interpretation made in this paper. The research does not consider opinions from experts for analysis and interpretation.

The research has considered ten (10) songs and analyzed the allegorical connotation and expression, which Fakir Lalon Shah portrayed and equally qualified to vision management principles based on the researcher’s observation and interpretation.

It is observed that in most of the SMEs a minuscule the top management gives least priorities to people integrated vision resulting in lack of teamwork and fellow colleague feelings, which dithers the inspiration among task force for working towards a common vision, of the organisation and thus losing peacefulness of work environment and sustainability.

In conclusion and discussion of this paper, it manifested that, Fakir Lalon Shah’s song’s ideology is an amalgamation of ‘Indian Vedic’ thoughts of ‘Self Inculcation’ & ‘Self-Realisation’, which is expressed in folk tunes and simplified stanzas in colonial perspectives. The generalization and popularisation of such songs among the commons pitched a strong thought process of ‘Humanistic Sustainability’ of peaceful and harmonic society.

Thus, the vision of any corporate house today must cultivate these ideologies learned from the song lyrics of Fakir Lalon's Shah and bring forth a humanitarian, valued-based, ethos-based vision for the sustainability of society. It is also evident that without a value-based organisation today balanced economy and value orientation in the society at large will be insipid. This paper concludes that Fakir Laon Shah, in his

lyrics of songs has prearranged boundless secreted resources for humankind to develop a divine goal of life and directing the society piously resulting in peaceful and harmonic existence of nature and the human race.

**Key Words** – ‘Baul’, ‘Sufiism’, ‘Vision Management’, ‘Need of Higher Order’, ‘Visionary Leadership’, ‘SMART’, ‘Peace-chain’

#### ABOUT FAKIR LALON SHAH (1772 -1890)

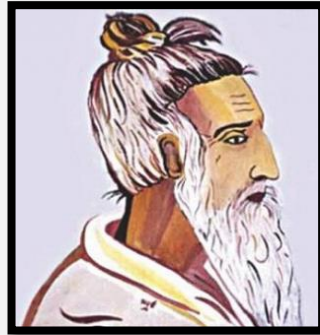


Fig - 01, Fakir Lalon Shah

Source: Google

(Sen, P., 2011) Fakir Lalon Shah also known as Lalon Sain, Lalon Fakir or Mahatma Lalon was a famous Bengali philosopher, Baul saint, mystic, Baul ideology-based songwriter, social reformer, and thinker from the Indian subcontinent. (Chakravarti, S., 2014) Lalon Fakir is an icon of Bengali culture, His Ideology and compositions inspired and influenced many poets, social and religious thinkers including Rabindranath Tagore, Kazi Nazrul Islam, and Allen Ginsberg.

Fakir Lalon Shah rejected all distinctions of caste and creed. (Jha, S., 1995) Widely celebrated as an epitome of religious tolerance, he was also accused of heresy during his lifetime and after his death. In his composed songs, popularly known as Lalon Geeti envisioned a society where all religions and beliefs would stay in harmony. (Sen, P., 2011) The ideology that he emphasized through his composition speaks that, above everything Human being is true and absolute thereby worshiping and service to a human being is the pathway to attain spiritual liberation.

(Jha, S., 1995) Lalon Shah was against dogmatic religious conflicts and many of his songs mock identity politics that divide communities and generate communal violence. He even rejected nationalism at the apex of the anti-colonial nationalist movements in the Indian subcontinent. He did not believe in classes or castes, the fragmented, hierarchical society, and took a stand against racism. (Ansar Hawk, UL., 2017) Lalon does not fit the "mystical" or "spiritual" type who denies all worldly affairs in search of the soul: he embodies the socially transformative role of sub-continental bhakti and Sufiism.

Fakir Lalon Shah's melodic authorization of the encapsulated One shoots opens the continuum of provincial force/information that generally ruled the personalities and minds of large numbers of his apparently reformist peers in the nineteenth century. In fact, Fakir Lalon Shah can be viewed as the most exceptional oppositional figure—a commendable enemy of casteist, against male-centric, hostile to pilgrim figure—in unified Bengal in the nineteenth century.

He believed in the supremacy of Baul ideology-based music to alter the intellectual and emotional state in order to be able to understand and appreciate life and elevate oneself to transcendent nature and identifying “Moner Manush” i.e., the merger of "Jiv Atma" with "Parm Atma" for the spiritual liberation of birth and death (Chakravarti, S., 2014).

## 1. INTRODUCTION

(Sanno, 1992) Every organisation having micro or macro capacity of operation, has a “VISION” which are sub-classified Goal (s) which are again sub-divided as departmental objectives when further objectives are divided find individual employee goals, which fix on the roles of an employee in an operational department of the organisation.



Fig No – 02, The Organisation’s Vision, Goals and Objective Structure

The vision of an organisation sets the target where the organisation wants to reach within a framed time period. The vision gives the direction towards the formulation of the strategy to the downline system on the roles and activates to be executed to attain such pre-decided vision.

(Rathore, P.) The concept of “SMART” (*i.e.*, **SPECIFIC, MEASURABLE, ATTAINABLE, RATIONAL AND TIME BOUND**) gives immense clarity in the process of vision setting and planning to the achievement of such vision. Be it an organisational or individual when vision is set without the “SMART” concept there is every possible deviation in strategy formulation and thereby execution of planned activities to achieve such vision. The “SMART” concept is a feasibility benchmarking of the vision management that provides clarity in the determination of the strategy (Barman, K. 2009).



Fig No – 03, The Organisation’s Vision Management.

Source: Google

This research tries to portray and demonstrate the similarities of the organisational vision setting concept in reference to the composition of Fakir Lalon Shah who happened to be one of the great Baul Saint of the 18<sup>th</sup> Century (Pal, B., 1954). His composition followed the philosophy and experiences of Baul and Sufism *i.e.*, the spiritual vision of human birth is to attain liberation (Moksha or Nirvana) from the cycle of birth and death. (Song, L., 2010) According to the Baul philosophy, the process of Liberation from birth and death cycle is a process of Sadhana in which the “Jib Atma” the Soul gets unifies with the “Param Atma”.

In this pursuit of liberation in Baul tradition, one has to undertake a very committed process of spiritual practice which is scary as well there is every possible chance of deviation for such an aspirant. So, the master (Guru) of such aspirant of these practices always guides his or her disciple with a constant reminder of the goal for which he or she aspires and is pursuing these spiritual practices.

The research paper has sampled the allegorical importance of the song’s lyrics by Fakir Lalon Shah which has substantiated the notion of each alphabetical meaning of the word “SMART” of vision management (Pal, B., 1954). The prime aim is to bring forth the legitimacy of contemporary vision

management prevailing in the composition of Fakir Lalon Shah. The research also undertakes to establish that, the concept of the "SMART" vision management system tool was well-conceived in the ancient times with a definite and divinity approach as mentioned in the lyrics of Fakir Lalon Shah.

The songs of Fakir Lalon shah sublimely reflects that capacity of Human being is infinite and if proper efforts and dedication is set then any individual can achieve the supreme aim of human birth i.e., spiritual salvation (*Chakravarti, S., n.d.*). Similarly, an organisational SMART goal management system requires committed dedicated visionary individuals for planning and executing strategy for the achievement of the vision. (*Rathore, P., n.d.*) This requires keen teamwork and holistic bonding between every individual of the team with a common objective of attainment of the vision of the organisation. (*Jha, S., 1995*) The principles depicting from Fakir Lalon Shah songs widely confirms human relationship and divinely serving the humankind as simplified practice for spiritual liberation. (*Barma, S., 2019*) Every organisation today has understood and values the growth of its human resources and pays due diligence for policies related to its task force management.

## 2. Conceptual Background Study

*“A vision statement is an organization's declaration of its mid-term and long-term goals, stating what they want to become in the future. Vision statements act as a goal for a company to strive toward”*

**Source:** <https://whatis.techtarget.com/definition/vision-statement>

A vision statement clearly identifies the motive for which the organisation pursues its business and generates economic profit through its operations. Without a clear vision the planning and strategy to achieve such vision are unfeasible (*Barman, K. 2009*). The enormity of the vision directs the scale of planning and thereafter the magnitude of strategy to be carried out by the organisation in order to reach such vision of the organisation.

It is also significant that every plan or strategy that is undertaken to achieve the vision undergoes a **PDCA cycle i.e., PLAN, DO, CHECK & ACT** (*Williams, W. 1984*). With a constant PDCA on the strategy, the maturity of the strategic execution can be obtained through corrective operational measures.

Every rational vision of the organisation talks about certain important aspects which cover the areas such as:

1. Forwarding approach plan of the organisation.
2. It motivates and inspires the stakeholders.
3. It depicts the organisational value and culture.
4. It targets in development and improvement of the organisation in a continual process.
5. Creates sustainability of the business in a future context.

In the context of the present day, business is just not a center for economic profitability but profitability through value creation with sustainability in form of social, economic, environmental sustenance. Every organisation today tries to fix a vision by which the interest of stakeholders is meet up by means of **Value Creation and Value Addition**. This process is popularly known as Value chain (*Kaufman, J., 2009*).

In most, SMEs this value chain concept is fuzzy and does not find many places in its operational process. It's observed that most SMEs do not include the value creation proposition in their vision (*Kaufman, J., 2009*). In a competitive market to have sustainability of the organisation the one has to be in constant effort to create values for its stakeholders. Keeping a strong focus on value delivery to organisation's stakeholders (*Song, L., 2010*).

In the competitive scenario to create a Value chain allied to vision management, the following aspects need to be the focal point: -

1. Adding Values of The *Soil* to Product and Services to Be Delivered.
2. Inculcating *Human Values* in Organisational Policies.
3. Focusing Towards Fostering *Socio-Ethical* Improvements.
4. Effectively *Time* Planning.
5. Efficient *Visionary Leadership Skills* to Be Enhance from Time to Time.

*"If we probe into the management of SMEs, we on the average... scale will find most of the time enterprise are lacking in clarity of organisation's vision thereby the goal orientation among the management personnel in administrating the departments of such enterprise lags behind;*

*what to achieve? how to achieve? When to achieve? In other words, if there is no vision of the enterprise subsequently the departmental goals are difficult to be percolated down the hierarchy from the top management.*

*For setting a visionary organisation we require "LEADERS" with adequate professional skills, with a positive anticipatory attitude. This trait in a leader is directly proportional to knowledge, professional exposures, continual up-gradation process, ability to take a risk and most importantly a benevolent mindset of such leading individual".*

**Source:** *Impediments of People Management at SMEs, by Supratim Chowdhury at COMMUNIQUE, Issue 01, VOL 01 January 2019, International Council of Technology, Management and Applied Engineering*

An organisation while setting a vision needs to consider the effect on organisation improvement viz; on the workforce, business risk, and financial risk (Ray, K., 2003). But in much such time, it is found that most of the time a vision is set without a long-term visionary leadership which leads to failure of such vision creating an unconstructive impact on business and its peripherals (Kaufman, J., 2009).

Research has shown that there is always a positive relationship between social responsibility and the economic performance of an organisation, when an undeserving and irrational vision is set the organisation faces economic challenges and thereafter impacting all the social avenues (Barman, K. 2009).

Most of the SMEs is administrated by the decision and direction of a single person thereby individual thought process plays a pivotal role in the formulation of the vision of the organisation which has the complete influence of the individual perspective than professional interventions (Song, L., 2010).

The societal progressiveness is directly proportionate to the sustainable economic growth and succession of organisation at large generating economic welfare. To create such sustainable development, we need a humanitarian value-based vision of organisation that will substantiate the protection and preservation of flora & fauna i.e., to create a balanced natural environment and the human race.

Fakir Lalon Shah has been a social reformer of the 18<sup>th</sup> Century. He projected his social restructuring messages through his songs which supremely relate to the **Vedantic Philosophy** and ideology of religion of humanity. As Fakir Lalon Shah did not receive formal education in the mainstream, he expressed the complex philosophy of Vedanta in colonial language and colonial tune (folk) through his songs which are popularly known as '**Lalon Geeti**' today.

His songs expressed the concept of '**Self-Awareness**' and '**Spiritual Goal**' of any human life. Fakir Lalon Shah has not only portrayed the human life goal but, in many of his lyrics sublimated the rational approach towards achieving such goal (Pal, B., 1954). In this paper, the concepts of such rational approaches are analyzed which is obtained by a comparative selection of Fakir Lalon Shah's songs.

### 3. Methodology

The methodology adopted for conducting this comparative study is "**Descriptive Research**". This research compares the lyrics of the songs composed by Fakir Lalon Shah and the concept of vision management in perspective to organisation. In reference to the nature of the study, it uses **SECONDARY DATA** only which are collected from different literature, books, research papers, websites, and scholarly articles (Strauss and Corbin 1998: 11).

The lyrics of ten songs relative to the concept of vision management are analyzed and interpreted in the framework of the vision management strategy. Based on the interpretation a conceptual framework has been developed which depicts the impact of Fakir Lalon Shah's approaches of vision setting and managing the same.

The research is based on comparative analysis and interpretation and ideal in the conceptual state.

This is a co-relative relative study between the spiritual vision of human life and organisational vision management system, different experts may have viewpoints that may differ from the interpretation made in this paper (Creswell 2003). The research is based on secondary data only and the primary level of

data in the forms of opinions from experts is not considered in this paper. The research has considered ten songs and analyzed the allegorical meaning of Fakir Lalon Shah which are qualified to vision management principles based on the researcher's observation. There may be other songs of Fakir Lalon Shah that may be relevant too but have not been considered in this study. As this study is a first-tier research previous researches could not be obtained and reviewed, apart from contextual books, articles, etc.

#### 4. Analytical Interpretation

##### 4.1. The Rationality Approach in Vision Management:

এমন মানব জনম আর কি হবে  
মন যা কর ত্বরায় কর এই ভবে  
“Emon manob jonom aar ki hobe  
Mon ja koro toray koro ei vobe”

**Denotation:** “Will we have human birth again? so mind, do what is truthful in this human birth”.

Fakir Lalon Shah very rationally states that this life is precious as a "human being", in human birth one possesses the potential to realize the supreme (God). One needs to expedite all possible ways to reach the unification with absolute – the spiritual goal of human life. Similarly, an organisation or an individual if do not value the "Present" and is not rational about proper utilization of all relative resources with a dedicated vision then, we are making a mal-utilization of "TIME" and will end up with all failures that lead to grief and negative vibes that will affect in chain wise such as Economy, Socially, Technologically, Culturally (Jha, S., 1995).

So, any vision at individual or organisational capacity that is undertaken must be feasible towards attainment. (Rathore, P.) The feasibility of the goal shall be only conferred when there is a certain parameter to analyze in terms of quality and quantum. Therefore “SMART VISION” is an approach that gives a wide scope to validate the rationality of vision undertaken through five different testing parameters through setting up benchmarks in context to organisation (Ray, K., 2003).

##### 4.2. The Human Approach in Vision Management:

সহজ মানুষ ভজে দেখনারে মন দিব্যজ্ঞানে  
পাবিরে অমূল্য নিধি বর্তমানে

“Shohoj manush bhoje dekh na mon dibbo gyan e  
Pabi re omullo nidhhi bortomaan e”

**Denotation:** “Worship human being as absolute form and you shall receive the divine bliss in present time”.

In present days of organisational development, the human factors play a key role in the success of the organisational operation (Jabłoński, M., 2019). Technology transfer and advancement or process development all depend upon the functioning of the task force of the organisation. In this context, Fakir Lalon Shah has exemplified in his composition that, the way to spiritual liberation is to search for the divine being who dwells inside humans.

Similarly, the advent of any good organisation is that which cultivates human importance while setting up their vision of the organisation. Every stakeholder of the organisation has a human association in baseline thus, any vision statement of organisation must involve the strategic development of the stakeholders. (Sanno, 1992) In most SMEs, a minuscule observation is, the top management gives the least priorities to people integrated vision resulting in lack of teamwork and fellow colleague feelings, which dithers the inspiration among task force for working towards a common vision of the organisation.

To develop a committed and devoted task force the top management has to strive for raising the self-consciousness among the working force which by self-initiative will attend “**KARMASU KAUSHALAM**” state of work through visionary leadership. i.e., to perform our allocated duty in an excellent manner (Kannan, S.).

#### 4.3. The Visionary Leadership Approach in Vision Management:

ক্ষ্যাপা তুই না জেনে তোর আপন খবর যাবি কোথায়  
আপন ঘর না বুঝে বাহিরে খুঁজে পড়বি ধাঁধায়

“Khepa tui na jene tor apon khobor jabi kothay  
Apon ghor na bujhe bahir khuje porbi dhaday”

*Denotation: “Dear without knowing your own divine identity, where will you wander without knowing your divine identity and looking for divine bliss in external world you will be left with ambiguity”*

Understanding the allegorical meaning of the lyrics of Fakir Lalon Shah, it is evident that a visionary leader who sets up vision must for most identify the potentiality of a divine self. By the divine potentiality, one can realize the infinite capacities concealed within the human. This also gives clarity in vision setting and enormous potentiality to achieve the same by means of appropriately comprehending and collaborating external resources. (Sanno, 1992) A leader who sets and guides vision management has to realize the prime factor of achieving any organisational vision is the skill of effective “**People Management**”.

In reference to Dr. Ahamad Sarif, in his article “Lalon Shah” from “*Lalon Samgrha*” by Abdul Ahasan Chaudhuri, clearly depicts that the philosophy of knowing the self or divine identity of human being that Fakir Lalon Shah has emphasized in many of his compositions in different ways. Identically the ideology of knowing the divine self forms the baseline of the Indian Vedas; “**Atmang Bridhi**” i.e., know your divine identity within this physical body. “**Knoweth Thyself**” also reflects the same meaning of knowing oneself in context to ancient Greek aphorism (Kannan, S.).

The effect of “**VUCA**” has grasped the mind of people at large at the social and corporate frontier. The VUCA is principally causing physiological distress and dilemma in every individual and is ever-increasing and complex. The ethical and moral standards of business conduct, products, and services have declined to cause a downbeat chain impact on the society at large and the business world is no exception (Kaufman, J., 2009).

(Barman, K. 2009) A visionary leader with spiritual aptitude can widely wipe off the negative impacts of VUCA on individuals, but just not by using a motivating mechanism, rather by percolating the spiritual potency among the organisational task force to satisfy the human “**NEEDS OF HIGHER ORDER**” (spiritual needs) who will turn to be the resulting force behind achieving the visionary goals of the organisation.

The concept of leadership in vision management necessitates the pious nature of the leader, which will enrich commitment, dedication, devotion towards building a visionary organisation with human values. Only with the spiritual wisdom of the leader can infiltrate others towards the vision of the organisation keeping moral values intact and ethos as building blocks of the organisation (Harris, M. C. 1998).

মানুষ ভজলে সোনার মানুষ হবি  
মানুষ ছাড়া ক্ষ্যাপা রে তুই মূল হারাবি

“Manush bhojle sonar manush hobi.  
Manush Chara khepa re tui mul harabi”

*Denotation: “Only by reverence to humankind, you can be a divine nature human. Without adoration to humankind, you will lose your divine identity”.*

‘Human’ is the first and final concern in the songs of Fakir Lalon Shah. Greek thinker Protagoras says, “*Man is the measure of all things, of things that they are and of things that are not that they are not.*”

In context to Fakir Lalon Shah’s, every leadership endeavor results in the wellbeing of humankind. When we talk of leadership the foremost aspect is the acceptance of the leader among the team members (Harris, M. C. 1998). Today individual is in search of a “**Guru**” who compassionately comprehend disciple’s complex struggles of human life and brings forth a solution by means of spiritual mechanism and dithering the distress of the VUCA effect (Song, L., 2010).

To achieve the vision of any organisation effective teamwork under visionary leadership is the foremost importance. The connectivity and bonding among the team members are equally significant without which mutually thinking in a dedicated way to achieve a set vision becomes distorted.

The task of a visionary leader is to delegate leadership qualities and skills among the team member to create more potential leaders who will be taking the role of a successful succession of the organisation in achieving the vision undertaken (Jabłoński, M., 2019).



**Fig No – 04, The Organisation’s Vision Through Leadership Management.**

Understanding Fakir Lalon Shah’s, ideology of divine identity of human being, the learning of any leader is to value his or her task force with due diligence and care (Sen, P., 2011). In understanding the human being rightly, it becomes easier to place *the Right People at Right Role* in the mission to achieve goals and creating a visionary organisation with a strong foundation through a visionary task force (Chakravarti, S).

#### **4.4. The Attainable Approach in Vision Management:**

*চাঁদ ধরা ফাঁদ জান না রে মন  
লেহাজ নাই তোমার নাচানাচি সার  
একবার লাফ দিয়ে ধরতে চাও গগন*

*Chand dhara phad jano na re mon  
Lehaj nai tomar nachanachi sar  
Akbar laf diya dhorte chaow gogon*

**Denotation:** “*Without knowing how to trap the divine moon!/, there is no use of high intensity of hopping around and wishing to touch the sky by one leap*”.

Understanding the denotation of the song it is significant that, Fakir Lalon Shah has depicted very rationally for optimizing the certainty of achievement of any vision one has to realize the capacity required to realize a vision and in accordance to it taking up the mission to achieve the vision (Pal, B., 1954). For the attainment of the vision of an organisation the internal and external resources capacity and risk assessments has to be planned. The capacity planning and projecting various risk factors gives sufficient chance to develop and chose alternative ways towards the attainment of the vision of the organisation (Barman, K. 2009).

In many SMEs, it is observed that failure of attainment of vision is a regular phenomenon; as either the vision or mission is not planned with respect to the resource’s capacities and risk management



assessment. Consequently, the whole process of vision achievement becomes a futile exercise leading to low morale and de-motivation in the organisation.

The attainability of the vision of an organisation is proportionate to the deployment of risk-based capacities with ethical and standardized management practices to create and append values to an organisation and society at large in long term (Sanno, 1992).

আমি ঐ চরণে দাসের যোগ্য নই  
নইলে মোর দশা কি এমন হয়  
ভাব জানিনে প্রেম জানিনে  
দাসী হতে চাই চরণে

“Ami ai choroner daser joggo nai  
naile mor dosha ki amon hoi  
bhab jani ne prem jani ne  
dasi hote chai charone”

**Denotation:** “I am not fit to be a devotee at the feet of the lord, for which I am having the mundane miseries. I do not possess divine love within but wish to attain the feet of the lord!”.

Analyzing the denotation, it is pertinent that, Fakir Lalon Shah has consciously illustrated that, in the spiritual world every aspirant wish to attain the absolute bliss which is spiritually related as “**SAT-CHIT-ANANDA**”, the state of “**NIRVANA**” but such aspirant must comprehend that if he or she has taken up all the spiritual capacities through pious transformative practices leading towards the attainment of nirvana or liberation.

In the realm of spiritual progress, it is ascertained that, if the aspirant has insufficient spiritual capacities, it will lead to futile exercises to attain the absolute vision of human birth. Resulting in dissipate time and consequently, the aspirant is left with major anguish in life. In reference to organisational vision management, it is desirable to realistically justify and constantly monitor the uniformity of the vision set and the required resources applying various management tools (Ray, K., 2003). While taking up a vision of the organisation it is required to figure out; “**what can be done and what cannot be done**” in context to organisational capacities (Harris, M. C. 1998).

#### 4.5. The Time Approach in Vision Management:

হেলায় দিন বয়ে যায়  
ঘিরে নিলো কালে  
আর কি হবে এমন জনম, বসব সাধু মিলে

“Helay din boye jay  
ghire nilo kal-a.  
Ar ki hobe manob jonom, bosbo sadhu mile”.

**Denotation:** “Days are passing futile ways; death is approaching day by day. Will there be any more human birth where one will be fortunate to get the companionship of sages?”

In this song of Fakir Lalon Shah, two keywords; “**DIN and KAL**” are used which has given deeper intervention to realize the worth of time and how to utilize the same for the attainment of the vision (Kannan, S.).

In the first line of the song, the word “DIN” means ‘Day’; each day comprises 24 hours, which is equivalent to 1,440 minutes and further expressed as 86,400 seconds. Precisely to calculate the total seconds of a human life Span we can put it across as; “86,400 SECONDS X LIFE SPAN”, [LIFE SPAN = AGE OF A PERSON DURING DEATH X 365 DAYS].

“The Breathing” which is the “PRANA” or life force, occurs without conscious effort under normal conditions for an individual through every second of the day. A man breaths 23,040 breaths per day approximately; which is 960 breaths per hour, 16 breaths per minute, and 0.266 breaths per second (Chakravarti, S., 2014). This evidently rationalizes that every individual even without conscious effort continues to perform “KARMA” throughout the day. This phenomenon indicates, actions whether conscious or unconscious, but continues with every second of the day from birth till death (Kannan, S.).

The second word used is “KAL”, the word has two allegorical meaning i.e., it represents “TIME” and “MAHA KAL” or lord Shiva, the destroyer. Time is absolute in form and infinite; every human life has a defined life span and when the life span exhausts Maha Kal takes possession of the individual in form of death (Chakravarti, S., 2014).

So, it is evidential and to understand that if an individual does not make use of time efficiently and completes the mission to reach the vision the time will come to an end by means of death. (Rahman, M. S. 1999) From this song of Fakir Lalon Shah, we can understand two important aspects of time viz; every vision has to be time bounded and secondly efficiently using the time and performing activities in non-procrastinated approach.

The learning from this verse is that “Time Does Not Give Time to Anyone”, so correctly comprehending the worth of time is essential for every individual for vision management.

সময় গেলে সাধন হবে না  
দিন থাকতে দ্বীনের সাধন কেন জানলে না?

“Shomoy gele shadhon hobe na  
Din thakite diner shadhon keno janle na?”

**Denotation:** "Spiritual practice cannot be learned once the time is exhausted, why haven't you timely learned the spiritual practice when you had time for it?"

In this composition Fakir Lalon Shah has given a great time management lesson, we know that time and vision of life are complementary in nature. To accomplish any vision the organisation has to set a mission subsequently smaller objective-based activates with a time frame (Śāha Lālana, & Hosena Ābu Isahāka. 2019). If such activities are exceedingly out of the time frame, there is every possibility of a loss of such vision and loss of time values viz; economic loss, moral loss, competitive loss.

Time cannot be preserved the time which passes becomes past and cannot be regained, time which is unseen is the future and is uncertain. We cannot control past and future uncertainties, but we can definitely actively utilize the value of the present-day (Barman, K. 2009). In the process of execution of a mission for a pre-decided vision, we need to be stringent to eliminate procrastination of activities (Jabłoński, M., 2019).

Time is the absolute holistic approach towards managing activities. Every activity has an instinct value once it is not performed within the allotted time the instinct value is lost. The Instinct value of any activity is classified into three aspects.

1. **COST – CAPITAL VALUE.**
2. **MOTIVATION – ENERGY VALUE.**
3. **ENDURABLILITY - ACTIVITY-BASED PROCESS VALUE.**

Any loss of timely activity results in losing all the above three instinct values of the activity resulting in delaying the attainment of the planned goal (Jabłoński, M., 2019).

*মিলন হবে কত দিনে ?  
আমার মনের মানুষের সনে*

*“Milon hobe koto dine?  
amar moner manuseri shone”*

*Denotation: “How many days are required to acquire union with divine self”.*

Effective time management is the most important aspect of vision management and reaching to set vision. (*Gangopadhyay, S., 2010*) Fakir Lalon Shah has depicted the concept of time management in many of his compositions. He has emphasized that if perfectly and effectively time is not managed and utilized no spiritual aspirant can reach the spiritual vision of human birth (*Pal, B., 1954*).

The concept of time in the spiritual world has a very greater significant, the human life is a cycle of different phases with significant roles and responsibilities. (*Jha, S., 1995*) When the concept of time is compared as a universal factor, then it is considered as “**ABSOLUTE IN FORM**” which is infinite (*Pal, B., 1954*).

In the spiritual dimension when the **JIV ATMA** unions with **PARAMATMA**, an aspirant of spiritual search attain the vision and frees oneself from the cycle of birth and death, which otherwise called **NIRVANA** or Liberation (*Ansar Hawk, UL., 2017*). But there are stringent spiritual practices and processes that one has to undertake in life to accomplish the spiritual goal.

This composition of Fakir Lalon Shah expresses the divine ardour to enquired when will the time arrive for the unification "Millon" of JIV ATMA and PARAMATMA. There is an importance of the time we can analogically articulate i.e., the measurement of time for completion of spiritual practices and thereby attaining the blissful state by the unification of JIV ATMA and PARAMATMA. (*Rathore, P., n.d*) Therefore, from this, it is relatable that the measurement of time to any vision undertaken by an organisation has to fixed. Every mission associate with such a vision must be monitored so that judiciously the vision can be achieved.

#### 4.6 The Action Approach in Vision Management:

*যদি ভুরিতে বাসনা থাকে  
ধর রে মন সাধুর সঙ্গ  
ভজরে আনন্দের গৌরাঙ্গ*

*“Jodi torite bassona thake  
Dhoro re mon sadhu sanga  
Bhajarre anonder gourango”*

*Denotation: "if you desire spiritual liberation, then take refuge and association of a saint, and devote yourself to supreme blissfulness already within you”.*

From this famous composition of Fakir Lalon Shah, it is marked that any individual who desires to attain liberation of himself or herself from the mundane miseries and thereby seeks unification of “**JIV ATMA**” with “**PARAMATMA**” has to associate and take refuge under spiritual expert or master popularly known as “**GURU**” who is mentioned in this verse as “**SADHU**” the Saint (*Sen, P., 2011*).

It is obvious that only by the vision of spiritual liberation one cannot attain the same until the aspirant undertakes necessary activities to initiate himself or herself by a spiritual master and stringently follow the spiritual disciplines and practices as prescribed by the master from time to time. (*Ansar Hawk, UL., 2017*) One also needs to fundamentally understand the instigation of spiritual search and attainment of liberation is accurately understanding the blissful divine nature of one’s consciousness, which has been depicted in this verse as “**ANONDER GOURANGO**”.

Thus, combined conscientious actions of the aspirant and the master guidance with well-planned spiritual practices can judiciously help the aspirant towards reaching the apex of his or her spiritual voyage.

Similarly, in the perspective of organisational vision management, to achieve a vision the organisation's management has to take up the well-planned comparative mission (*Harris, M. C. 1998*). The mission is the action plan with decisions of deployment of organisational capacities through calculated risks (*Jabłoński, M., 2019*). The action plan should be appropriate and the intensity of execution should be always proportionate to the vision. Execution of such planned action should be monitored by management tool i.e., "PDCA" viz; Plan, Do, Check and Act so that deviation from the benchmarked performance is monitored and corrective plans can be taken (*Rathore, P., n.d*).

## 5. Discussion

From the comparative analysis of the lyrics of songs of Fakir Lalon Shah in context to rational vision management, it is pertinent that the allegorical meaning of the songs unfolds the human value-based style in adopting a goal either for an individual or an organisation framework. In rendering the ideology attained from lyrics of the songs, it is evident that the "SMART" concept of vision/goal management is prominent in the metaphors of such songs.

Fakir Lalon Shah's, ideology aimed towards understanding the absolute form "SELF" and confirms the unification and realization with supreme (Absolute) through service and reverence to a human being, here the perspective of 'human' is not only restricted to own's body but the soul, popularly known as '*Moner Manush*' in Baul- Fakir Philosophy (*Rahman, M. S. 1999*). Without primary comprehending the "SELF" one cannot develop up a vision that will be pious and human value-centric, as "*Understanding of the "SELF" Results in Selflessness*".

Fakir Lalon Shah ideology and practices portray him as a "revolutionary humanist," nor is he a human-centric scholar but, he remains intensely mindful of the sum of living creatures, to all living things, and that—in his work and world—the actual body can't be isolated from Nature and the other way around. To improve on the point: For Fakir Lalon Shah, to hurt Nature (flora & fauna) is to harm the actual body (*Chakravarti, S., 2014*).

With respect to the manners by which Fakir Lalon Shah sings of '*manush bhojona*'—his foremost and major concern— Fakir Lalon Shah unequivocally runs contrary to what would be expected of the "I"-based Renaissance humanism that stays predominant in the western world (*Sen, P., 2011*).

It can be relevantly comprehended from this research paper that, societal tranquillity, social development, and wellbeing of the human race are principally dependent on economic liberty, employment creation, and social-ethical functioning of the business houses. Not only revenue but, human values and importance should be centric on the vision or goal adopted by the organisation. Thus, it will be creating peace and serenity among the human mind at the individual level; thus, beginning the peace chain from individual to world peace.

An analytical table of Input, Impact, and Indicator is created from the analytical section of the paper. There are five (5) stages identified, with specific natures for the attainment of world peace. The indicators of every stage from and after Stage 1 will be the input to the next stage. This tabular analysis portrays a divergent approach i.e. until peace at the individual level is not established it is not possible to create a peace chain to attain world peace.

This table also reflects the role of 'visionary leadership' in commanding a visionary organisation which tends to create scopes for inculcating values, ethos, and moralities which stimulates the growth of peace and accord among societal civilization resulting in value-based sustainability (*Williams, W. 1984*).

**Table: Input, Impact, and Indicator Analysis of Lyrics of Fakir Lalon Shah in creating world peace.**

STAGES	NATURE OF THE STAGE	INPUT	IMPACT		INDICATOR
1	‘Substantiate Divine Approach’	‘Humanitarian & Rational Approach of Fakir Lalon Shah’	‘Inculcating “SELF” and “SELF” Awareness’		‘Divine Consciousness’
2	‘Applicability of Divine Wisdom’	‘Divine Consciousness’	Satisfaction of "Need of Higher-Order"		‘Visionary Leadership & Humanitarian Value-Based Vision’
3	‘Transformation’	Visionary Leadership & Humanitarian Value-Based Vision & Mission’	‘Individual Peace’		‘Family Peace’
4	‘Peace-Chain’	‘Family Peace’	‘Social Peace’	‘National Peace’	‘World Peace’
5	‘Establishing Social Amity Harmony and Sustainability’	‘World Peace’			‘Value-Based Sustainability’

Table No – 01, The Input, Impact, and Indicator Analysis.

### 6. Conclusion

Regardless of whether it is an organization or an individual, if the vision (goal) is considered without justifying the "SMART" concept, there will be risk deviations in the process of formulating strategies and implementation plans to realize the vision at the individual or organisational level.

This paper aims to adopt the concepts that correspond to the ideological expression from the lyrics of songs composed by Baul Saint Fakir Lalon Shah. To establish peace and harmony across the world, an individual must realize and believe ‘*Vasudhaiva Kutumbakam*’ (Chapter 6 of *Maha Upanishad VI.71-73*) which relates to ‘World is a Single Family. To attend such pious mind-view one need to comprehend *Prajñānam Brahma*; "Insight is Brahman," *Ayam Ātmā Brahma*; "This Self is Brahman" *Tat Tvam Asi*; "That essence are you" *Aham Brahmāsmi*; "I am Brahman" (Kannan, S.).

Today, we are in the rat race in addition unresponsive to a deeper understanding of “SELF”, thus realizing, comprehending, and instilling the ideology of humanitarian approach of Baul Saint Fakir Lalon Shah will evoke the path towards 'self-Inculcation' resulting in ‘pious-rationalizing' and realizing value-based humanitarian vision at the individual and organisational level, bringing forth individual, family, social, national peace and manifest as world peace and universal union of the human race (Harris, M. C. 1998).

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